THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."– PSALMS.

No. 33, Vol. XXXVI. Tuesday, August 18, 1874. Price One Penny.

PLURAL MARRIAGE.

(From the Deseret News.)

The practice of plural marriage is enjoined upon the Church of Jesus Christ of Latter-day Saints and made obligatory in a revelation given by God through the Prophet Joseph Smith, published July 12, 1843, wherein these words occur:—

"Behold, I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned, for no one can reject this covenant, and be permitted to enter into my glory."

When this revelation was first published and ever since, this doctrine has been publicly and openly declared to be a cardinal principle of our religion, and in no case is it administered in only as such. We recognize plural marriage only as a religious ordinance, which must be celebrated under Church rules.

We hold the law of 1862 to be unconstitutional, in that it violates the first amendment to the Constitution that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and that it violates Article VI of the Constitution, which declares "that all treaties made, or which shall be made, under the authority of the United States shall be the supreme law of the land." The treaty with Mexico, Article IX, reads—

"Mexicans, who, in the Territory aforesaid, shall not preserve the character of citizens of the republic conformably to what is stipulated in the preceding article, shall be incorporated into the Union of the United States and be admitted at the proper time (to be judged of by the Congress of the United States) to the enjoyment of all the rights of citizens of the United States according to the principles of the Constitution, and in the meantime shall be maintained and protected in the free enjoyment of their liberty and property, and *secured in the free exercise of religion without restriction.*"

That treaty was made with citizens of Mexico, and our people had become Mexican citizens under the colonization laws of that republic, by settlement here in 1847. They had turned their backs upon the United States, after having vainly petitioned every Governor thereof for an asylum, and were compelled to shelter from the

fury of mobs in a foreign land. They settled in Mexico, became its citizens, that treaty was made with them, and the supreme law of the United States expressly guarantees them security in the free exercise of their religion without restriction.

Of the moral aspects of the question of polygamy, Mr. Blair of Missouri, in a speech made in the House of Representatives, Feb. 17, 1872, said—

"I submit a proposition to Christians and students of moral philosophy. 'If it be true that moral principles never change, and that marriage is based on moral principles; and if it be true that polygamous marriages existed for thirty-nine hundred and twenty-five years, or a less period, by the approval of God, is polygamy morally right or wrong?'"

The great Milton asks—

"On what grounds can a practice be considered dishonorable which is prohibited to no one even under the Gospel? Reverence for so many Patriarchs who were polygamists, will, I trust, deter any one from considering polygamy as fornication or adultery; for 'whoremongers and adulterers God will adjudge,' whereas the patriarchs were the objects of his especial favor, as he himself testifies. Let the rule received among theologians have the same weight here as in other cases—'The practice of the Saints is the best interpretation of the commandments.' It is not allowable to argue from 1 Cor. 7. 2. 'Let every man have his own wife,' that, therefore, none should have more than one, for the meaning of the precept is, that every man should have his own wife to himself, not that he should have but one wife. The command concerning Bishops, 'He must be the husband of one wife,' in order, probably, that they may discharge with greater diligence the ecclesiastical duties which they have undertaken; the command itself, however, is a sufficient proof that polygamy was not forbidden to the rest, and that it was common in the Church at that time."

Dr. Channing in his article on Milton, says—

"We believe it to be an indisputable fact that although Christianity was first preached in Asia, which had been from the earliest ages the seat of polygamy, the Apostles never denounced it as a crime, and never required their converts to put away all wives but one."

At the period of the reformation in Germany, during the early part of the 16th century, those great reformers, Luther, Melancthon, Zwingle and Bucer, held a solemn consultation at Wittenberg on the question—"Whether it is contrary to the divine law for a man to have two wives at once?" and decided unanimously that it was not, and upon the authority of this decision, Philip Landgrave of Hesse, actually married a second wife, his first being still alive. This fact is recorded in D'Aubigne's History of the Reformation and by other authors of that period.

Honorable John Selden, a distinguished English author and statesman, a member of Parliament for Lancaster in 1624, and who represented the University of Oxford in the long parliament of 1640, in his work entitled "Uxor Hebraica," the Hebrew wife, says that "polygamy was allowed not only among the Hebrews but in most other nations throughout the world, and that monogamy is a modern and a European custom, almost unknown to the ancient world."

Dr. Samuel Puffendorf, professor of law in the University of Heidelberg, in Germany, and afterwards of Lund, in Sweden, who wrote during the latter part of the 17th century, in his great work on the law of nature and of nations, says that "the Mosaic law was so far from forbidding this custom, that it seems in several places to support it;" and in another place he says, in reference to the rightfulness thereof, "The polygamy of the fathers, under the old covenant, is an argument which ingenious men must confess to be unanswerable."

Rev. Gilbert Burnet, Bishop of Salisbury, the particular friend of William III., who was eminent among both historians and theologians, wrote a tract upon the subject, near the beginning of the 18th century, on the question—"Is a plurality of wives in any case lawful under the Gospel?" He says, "Neither is it (polygamy)

anywhere marked among the blemishes of the Patriarchs; David's wives, and store of them he had, are termed, by the Prophet, God's gift to him, yea, a plurality of wives was made in some cases a duty by Moses' law; when any died without issue, his brother, or nearest kinsman, was to marry his wife for raising up seed to him, and all were obliged to obey this, under the hazard of infamy if they refused it, neither is there any exception made for such as were married. From whence I may faithfully conclude, that what God made necessary in some cases to any degree can in no case be sinful in itself, since God is holy in all his ways. But it is now to be examined if it is forbidden by the Gospel. A simple and express discharge of a plurality of wives is nowhere to be found."

The practice of plural marriage cannot be called a transgression of the laws of God, while every Bible reader knows that it is sanctioned and endorsed by the highest Biblical authority. We find there that polygamous marriage was expressly approved by God during a period of nearly four thousand years, beginning with Lamech, and that among his chosen people.

God declared himself to be the God of Abraham, the God of Isaac and the God of Jacob, and promised to bless the children of their numerous wives and multiply them like the dust of the earth. (Gen. 28, 13 and 14 verses). It was under this order of marriage that the twelve tribes of Israel were founded, and through the lineage of a long line of Jewish and Patriarchal polygamists the Divine Savior, the founder of the Christian religion, came into the world. On the gates of the New Jerusalem, the names of the twelve sons of the four wives of the polygamist Jacob are to be engraven. (Rev. 21. 12).

Exodus 21. 10, says: "If he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish." Here God makes a law for the regulation of polygamy. He also wrought miracles in support of it, for he removed the barrenness of Rachel because of her faith and prayers, although Rachel was Jacob's second wife. (Gen. 30. 22.) He removed Leah's barrenness, not before, but after Jacob had married two wives, (29th verse.) In the case of Hannah, (1 Samuel, 1 and 2 chap.) Elkanah's second wife, he did the same, and in a remarkable degree owned and blessed the issue, which was the Prophet Samuel.

Deut. 21. 15-17, says, "If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated, and if the first born son be hers that was hated, then it shall be when he maketh his sons to inherit that which he hath that he may not make the son of the beloved first born before the son of the hated, which is indeed the first born, but he shall acknowledge the son of the hated for the first born by giving him a double portion of all that he hath, for he is the beginning of his strength, and the right of the first born is his." Here God calls them both wives and their offspring legitimate.

Deut. 25, 5th to 10th verses, says: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger, her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her, and it shall be that the first born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel." Here plural marriage was not only allowed but commanded.

Deut. 22, 28, says, "If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, she shall be his wife."

Polygamy is not barbarism, for it has been maintained and supported by such men as Abraham, Moses, David and Solomon, whose superiors in all that constitute the highest civilization, knowledge, piety, wisdom and refinement of mind and manners the world has never known, either in ancient or modern times. It was practiced without rebuke by Abraham, when he was styled "the friend of God," by Jacob when his name was changed to Israel on account of his

piety and his faith, by David, when God himself gave testimony and said, "I have found David, the son of Jesse, a man after my own heart," and by many others whose names will be held in everlasting remembrance, being preserved in Holy Writ long after those of modern pseudo religionists, who now denounce polygamy as barbarous and sinful, shall have perished in oblivion.

To say that a plurality of wives is to make God the author of sin, for not to forbid that which is evil, but to even countenance and promote it, is being so far the author of it, and accessory to it in the highest degree.

Christ himself was altogether silent in respect to Polygamy, yet it was practiced at the time of his advent throughout Judea and Galilee, and in all the other countries of Asia and Africa, and without doubt, by some of his own disciples. He hesitated not to denounce the sins of hypocrisy, covetousness, and adultery, and even to alter and amend, apparently, the ancient laws respecting divorce and retaliation, but he never rebuked them for their polygamy, and this uniform silence, so far as it implies anything, implies approval.

It is a true and solid maxim with respect to the laws of God, as well as in human jurisprudence: "Where there is the same reason for it, there the law must be the same."

Why is a virgin, who gives her person into the possession of the man of her choice, less one flesh with him now, than when God said, "She shall be his wife?"

There being no obligation on men to marry the virgins they seduce, thousands of helpless girls are enticed, seduced and abandoned at the pleasure of their seducers, by which means the houses of ill-fame and the streets are filled with harlots and prostitutes.

These poor creatures, grown hardened and desperate in the ways of sin, are, in their own turn, the seducers and debauchers of the young and heedless of the other sex who may fall in their way. A disease little better than a plague, which Providence has seemed to set as a brand of infamy, as well as a punishment on the forbidden and promiscuous commerce of the sexes, spreads its poison far and wide to the destruction of thousands.

If a law be devised which can prevent seduction and dereliction, and thus stop prostitution at its remotest apparent causes, the thing itself must cease.

The All-wise God himself, who alone could be possessed of wisdom and authority sufficient for this, has done it.

Marriage is ordained of God. Plural marriage was practiced with his express approval from the earliest ages and has never been annulled by his authority. That which God approves cannot be evil; and that which practically abolishes adultery, seduction, fornication and prostitution cannot be rightly called a crime, but on the contrary it is the most needed, greatest reform of the age.

VERITAS.

ANCIENT CITIES OF ARIZONA.

The ruins of the ancient cities of Southern Arizona are just now attracting considerable attention. Until recently the only information that has come to the surface has been that obtained from adventurers, who, while passing through that section in search of gold, have jotted down that which forced itself upon their vision during their hasty transit. Many of these stories have contained such marvelous statements that they have been cast aside as cleverly written pieces of fiction, as the writers were unknown. The murderous Apaches are gradually giving way before the advance of civilization; are being hurled back into their mountain retreats; into eternity and on to reservations by General Crook and his soldiers, and that most wonderful country is soon to teem with the life and industry of white men. Arizona is known to be one of the richest mineral bearing countries in the

world, and her valleys contain a remarkably productive soil, under the influence of irrigation.

Mr. J. A. Parker, Superintendent of the Montezuma Canal Company, whose works are located in Pueblo Viejo Valley, Arizona, has arrived in this city, and from him we have obtained a fund of information relative to that country. The Pueblo Viejo Valley lies south of and bordering on the Gila River, and between it and the Graham range of mountains. It is about 400 miles east of Yuma, thirty miles north of Camp Grant, and sixteen miles west of the New Mexico line. This valley is about sixty miles long and averages four miles in width, and contains as fine agricultural and grazing land as can be found anywhere. About a year ago four companies commenced the construction of irrigation canals at this point, and have now completed from three to six miles each of their works.

In this beautiful and fertile valley is a chain of well-marked ruins of ancient cities located about a mile apart. In some places the walls of the houses still show above the surface, and at others the rolling mounds, from ten to forty feet in height, covered with earth and vegetation, show that ages must have passed since they were laid prostrate. Mr. Parker, who is a man possessed of an inquiring turn of mind, and is backed by literary attainments of a high order, has devoted most of his spare time during the last year in researches among these ancient ruins. The walls are composed of rough stone, laid in mortar. Excavations within their limits indicate that all the cities were destroyed by fire.

Among the debris are found pottery, household utensils and human bones; but as yet no warlike implements have been brought to light. The human bones show unmistakable evidence of having been burned, and crumble to pieces upon being handled. Several ollas (pronounced o-yahs)—jug-shaped earthen vessels now used by the Indians for holding water—were found, which contained ashes, small pieces of human bones and fragments of charcoal, which would indicate that cremation was practiced by that extinct people. Axes, hammers and sledges of various sizes and shapes, and made from stone which is much heavier and harder than any now known of, have been brought to light. One of these axes, found by Mr. Parker, was tested by him. He cut a rod of iron in two with it, and no perceptible effect was produced upon the axe by the operation. This relic has been sent to the World's Fair for exhibition.

Mr. Parker has quite an extensive collection of pieces of pottery which he dug out of these ruins. He brought with him to the city several specimens, which he has presented to the *Alta*. The vessels were evidently made of clay, which is now of a dark gray color and as hard as stone. The surfaces are nicely glazed and covered with lines and characters of different colors from the work. One piece has a black surface, covered with yellow, irregular lines, and surrounded by a similar colored border of wedge-shaped characters. Another piece is covered with white and black figures, the lines being more regular than in the other piece, and containing on its surface what is known among printers as a "Roman border," outside of which are serrated rows of black and striped lines, the whole being surrounded by circular lines of white and black.

Among the collection before us is a white, translucent stone, which looks as if it had bubbled out from a seething mass of the same material. It is flinty in character and will cut glass. There are three smaller stones of the same variety, each containing a crimson hue, the smaller being quite red and brilliant. Besides these there are two pebbles of ebony hue externally, but which upon being held up to the light are perfectly transparent. One of them has been broken in two, and the surface presented is as smooth and brilliant as that of a polished crystal.

A careful examination shows that there is a large canal extending from the Gila River, at the eastern end of the valley, down through these ancient cities, in each of which is found a large triangular-shaped reservoir, and containing from three to five acres. These reservoirs have been reported by parties who have made but a casual

examination of them, as the ruins of old fortifications. The edges of the canal and reservoir are laid with stone, and are constructed in a very substantial manner. Some of the reservoirs, which were six or eight feet deep, are cut in two by walls of masonry extending from side to side.

On the bank of the Gila River, or about ten miles below Florence, are the ruins of a most singular structure—a building fifty-one by fifty-seven feet, built of adobie, which is now so hard that a pick cannot be driven into it. There are two walls—a building within a building—which are separated about ten or twelve feet, and which are between twenty-eight and thirty inches thick at the base. In the walls, up about nine feet, and extending entirely around the structure, was placed at the time the building was put up, a row of cedar beams, which probably served to brace and strengthen the building. The ends of these timbers, which are still in a fair state of preservation, show that they were consumed by fire, up to and, in some instances, part way through the wall. There are now three stories of the walls still standing, in one place. The windows are long and narrow, and seem to have been placed where they were needed, and without regard to external symmetry. The doors are at the corners. At the top of the inside wall are several round holes, about the size of a hat. The art of plastering seems to have been perfect in those days, as the inner wall is still smooth and of a yellowish white color. What this building was used for can only be conjectured, as it stands in an open space surrounded by the same class of ruins as those above referred to. It is probable that it was a church, or, if that people did not worship God, idols may have received adoration there.

Near this building, and at other points among these ruined cities, are still standing rows of cedar posts, set on very accurate lines. The upper ends of these posts look old, and have been worn by the elements, still they are in a good state of preservation. The portions that are in the ground are much larger, and are very little affected by age.

The same class of ruins described above can be found all over Southern Arizona, New Mexico Territory, and the northern part of Mexico, wherever there are fertile valleys and flowing streams. Little or nothing is known of the people who built these cities or when they existed. The Indians say that long ago the inhabitants of these places were summoned off to the south, and engaged in a battle in which they were all killed. They probably derived this story from the early Americans or Mexicans who visited this section and, seeing the ruins, concluded that they were formerly occupied by one of the semi-civilized tribes with whom Montezuma, the Mexican king, made war, and perhaps plundered their cities and burned them. This is simply conjecture. If these were the facts, as Montezuma kicked up his troubles about 360 years ago, we would probably have had some account of it. And then, again, there are, we believe, no such pottery and household implements in Mexico as have been found in the Arizona ruins.

The theory that the wanderers through Asia, about 1,000 or 1,500 years ago, crossed Behring Strait and made their way down the Pacific coast of this Continent into the temperate and torrid zones, may and possibly does come nearer to offering an explanation. But what has become of their race and its history? Were both blotted out at once, and if so, by whom? Now, that the bloody Apaches are being subjugated and exterminated, a fine opportunity is offered for academies of natural science, and men with money to expend for the enlightenment of mankind, to encourage the exploration of these ancient buried cities, and to bring to light what has been enveloped in mystery? Who will be the first to move in this matter?—*Alta California.*

A school-girl, during her examination, repeated miscalled patriarchs partridges, whereupon one of the auditors remarked, "She is making game of patriarchs." This, Sydney Smith said, was the most perfect pun he knew.

AN EXTRAORDINARY PHENOMENON.

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One of the most extraordinary phenomena ever witnessed in this country took place on the fourth of July in Bergen County, New Jersey. About a quarter to six p.m., in the village of Westwood, during the celebration of the day, a sudden darkness came over the village, and, before the alarmed inhabitants could seek shelter, a violent storm of hailstones descended upon the heads of the crowd. Hailstones two inches and a half in diameter, and as hard and heavy as cobble stones, came down in a furious shower. Hens and chickens were killed in large numbers; cows and horses were stunned. The frightened populace ran in every direction, seeking shelter in sheds, beneath trees, and in every available spot. Fortunately the majority escaped without injury. A young lady named Miss Bogart was, however, struck on the hand by one of the hailstones and her wrist and arm frightfully lacerated. At the Ridgewood House, in the village, an enormous amount of damage was done. Not a single pane of glass was left whole in the building, and, incredible as it may appear, the hailstones actually broke through the state roof, as if they had been cannon balls. The storm covered an area of about twenty-five miles, stretching from Spring Valley to Kinder Kamack. The storm prevailed at its utmost at the stations of Pascack and Ridgewood, which are on the Hackensack branch of the Erie Railroad, and the depots were completely riddled, as though a battle had been fought in the neighborhood. As late as six o'clock on Sunday morning hailstones were picked up at the station the size of walnuts. Through the section of the country where the storm raged a most perfect scene of desolation can be witnessed. Every tree is stripped of its fruit, grain fields of rye and corn laid low, and the hope of hay this fall is utterly gone. The sensation created in the vicinity was, as might be imagined, tremendous. In one sewing machine factory, just above Ridgewood, over 1,000 panes of glass were broken and the slate roof damaged. The shower continued for just thirty minutes and in this short space of time damage to the amount of many thousands of dollars was done. The hailstones, on an average, were the size of turkey eggs and of every conceivable shape, with sharp corners and edges that cut like knives. During the continuation of the shower the thunder and lightning was incessant, and with the screaming of men, women and children and the shrieks of affrighted cattle, the scene was one truly awful.—*New York Herald.*

TOO MANY GIRLS—WHAT IS TO BE DONE?—Not only in Britain and Europe generally, and in New England and other Eastern States are the girls getting "too many" for the men, numerically as well as otherwise, but the same startling result is manifest also in California, according to the following from the Oakland *Transcript* of July 9th—

"Can anybody give the reason for the disparity in numbers between the sexes born into the world? For instance, in San Francisco, there are 354 more girls than boys between the ages of five and seventeen years. In Oakland, between the same ages, there are 146 more girls than boys. About the same average is observable in Sacramento and other towns in the State. Now, why is this thus? How are all these girls to get husbands, unless they emigrate to Mormondom?"

Add to this the statement made in the Old World, and also in the New World, both on the Atlantic and Pacific slopes, that the girls are showing themselves really apter and smarter than the boys, and the matter truly becomes somewhat alarming. The he sex must look up, both as to natal immigration and as to their subsequent action, or they will certainly lag in the rear of the race.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 18, 1874.

ANOTHER COMPANY.

We call the attention of the Elders and Saints in the British Mission to the following extract from a letter from Prest. A. Carrington, which we received August 4th:—

"People are so late in earning money to send for relatives and friends, owing to continued scarcity and dullness, that the President and others have deemed it best to have another company leave Liverpool after the Sept. 2nd Company, and on or about Oct. 14th has been concluded upon as the most accommodating time, and you will give notice thereof in the STAR, at such date of STAR as you may deem most advisable. The Oct. 22nd company of last year had fine weather by sea and land, and two weeks fine weather after arrival. We are now in hopes to be able to begin here in time, and succeed in arranging to have the latest company next season not later than the middle of September, but this season that cannot be done without disappointing quite a number."

In accordance with the foregoing we will make the necessary arrangements for a company to leave Liverpool on the 14th of October next, which will give six weeks longer time to those in Utah who are endeavoring to raise means to send for their friends, and also those who are making an effort to emigrate from the old countries, to complete their arrangements so to do. We would not however advise any who are able to go by the 2nd September company to postpone their going for any trifling causes until the last company, as that will throw them so late into the fall that they may find it difficult to get themselves comfortably fixed for the winter. There will probably be no trouble however in this respect, in regard to those whose friends are sending for them, as there will no doubt be some preparations made for their reception.

We think it advisable, so far as practicable, to arrange the times of starting our emigrating companies, so that the majority at least of the season's emigrants will reach their destination as early as possible in the summer; thus avoiding the discomfort, if not the danger, of passing through the States in crowded emigrant cars in the hottest period of the season,—at the same time having the greater portion of the summer before them in which to labor after they get there; then, as suggested above, arrange for the last company about the middle of September in each year, to bring up the rear, or for such as may find it more convenient to go at that time.

In connection with this idea, we would confine the number of the companies to as few as possible,—say two or three, from the 1st to the latter part of June, which, with the fall company, would make three or four for the season, as the necessities might demand; affording to all the opportunity of going who could otherwise go, thereby saving the extra expense of embarking a

greater number of smaller companies, and only requiring our Emigration Agent to spend about one-third or half the time now required in the business in the States. We think if something like a system of this kind were to be adopted, and become generally understood "at home and abroad," the same amount of good would be accomplished at less expense. It is much easier for the many to comply with and adapt themselves, their energies, means and circumstances to a system in business, &c., than to adopt a system that would have to be guaged by the circumstances, convenience, likes or dislikes of the many.

We believe that these views are in harmony with those of the First Presidency in Zion, and also those of our Agent, Elder W. C. Staines; and, so far as possible, we will carry them out in the next season's Emigration. Those, therefore, who are looking forward to helping their friends out, and those who expect to go by their own means, the coming season, should take due notice, and govern themselves accordingly. We need not say that we have not, and do not design to set any stakes in this matter, for we always hope to be guided by the spirit of wisdom, under all circumstances.

ARRIVED HOME.—From letters received we learn that the third company, which left here on the 24th of June, in charge of Elder P. C. Carstenson and others, arrived in Salt Lake City on the evening of July 15th, having been twenty-one days in making the journey. We have not yet received an official report from the brethren in charge, but will probably do so in time to publish in our next.

CORRESPONDENCE.

AMERICA.

S. S. *Minnesota*, July 18, 1874.

Prest. Jos. F. Smith.

Dear Brother, — At the time of writing these lines we are about 700 miles distant from New York. We have had head winds ever since we left the coast of Ireland; the sea was rough, so much so that almost all the passengers were sea sick. Of our people there were only two escaped sea sickness—one a child three months and a man 84½ years old.

We have been well treated by the officers, stewards and the whole crew. The captain has acted like a father towards us and requested, if there should be any neglect, to be informed of it. We have been supplied with wholesome food, the stewards doing their best to make all our passengers comfortable.

We have endeavored to keep good order, and avoided to ask for anything unreasonable. Peace and harmony have been with our little company, up to the present time, and we trust that no bad reports of us will ever reach your ears.

We feel thankful to our heavenly Father for his protecting care over us, thus far, and we trust in him to enable us to reach our Mountain Home in safety.

Your brother in the Gospel,

JOHN KELLER.

July 20th.

Yesterday at noon we took a pilot on board. During the last day or two, and nights, we have had very foggy weather. Our steamer stopped several times last night to prevent smaller vessels coming in contact with us. It is now clearing up, and we expect to reach New York to-night or to-morrow morning, early.

21st.

Arrived; all well. We leave here for Utah to-morrow. Brother Staines has left for Salt Lake City. J. K.

SUDDEN AND UNEXPECTED DEATH OF A WELL-KNOWN CITIZEN.

The public will be startled and pained to hear of the sudden and unexpected death, this afternoon, (July 17th), of brother Thomas Williams, City Councilor, and Treasurer of Z. C. M. I. Deceased left the counting room about two o'clock and went to dinner, at his residence, in the 13th Ward, and, at that hour appeared to be in excellent health. On arriving at home he was seized with a sudden fit of illness, supposed to be apoplexy, and within one hour after being attacked had departed this life. On learning that he was dying Messrs. Hooper, Jennings, and Sears, and a number of other gentlemen connected with Z. C. M. I., went directly to his house with all possible haste, but he was dead before they reached there.

An inquest was to be held over the remains this evening, by Coroner George J. Taylor and a jury.

Brother Williams was universally respected by all classes of the community, his honest, unassuming, manly course through life having gained for him innumerable friends and perhaps not a single enemy. He goes with a record, which for purity is seldom excelled by any of his fellow-men. His life, though thus cut short, has been one of great usefulness.

Brother Williams was born August 3rd, 1828, at Newport, Monmouthshire, Wales. After he came into the Church, he presided for a time over the Hull Conference. He was subsequently engaged several years in the Liverpool office, and for the latter part of the time was the efficient chief clerk of that establishment.

He left Liverpool for Utah in 1860, but when on the plains, on invitation, returned eastward, and went to Washington, D. C., to act as private secretary to Hon. W. H. Hooper, M. C. The next year he came on to this city, and soon after was engaged as clerk in President Young's office.

Afterward he became popularly and extensively known while acting as treasurer and presiding over the box-office of the theatre in this city, where his courteous and accommodating disposition won for him a large circle of friends.

Latterly he became again connected with the theatre, as part proprietor and a member of the managing committee.—*Deseret News.*

WHAT IS LIFE?

All matter is either organic or inorganic. We call those organic bodies which are made up of parts, which, however diversified in themselves, are mutually adapted and mutually dependent, and each of them capable of performing a certain function, or action. A wax flower has its various parts, mutually adapted and mutually dependent, but neither in their individual or combined state can these parts perform any vital function. They have no principle of life, and without vitality there can be no organization, since all organization implies a living arrangement of elements. The sculptor may cut a block of marble into the form and fashion of a man; but when finished, it is after all, only inert matter in an elegant form. In one word, wherever we find the living principle in connection with matter, there we have organization in vital arrangement. In the absence of this principle we have nothing but a dead mass. To the question, "What is life?" we can give back no answer. That there is such a thing as life, or vital action, cannot be denied, and the only thing which we can say with certainty concerning it, is, that life is that which admits of development. We go out to the garden with a pebble and a flower seed in our hand. We commit them both to the soil, and thus subject them to the same agencies and influences. The seed will burst, and germinate, and develop itself into a

beautiful and fragrant flower; while the pebble may lie there for years on years without undergoing the least change. This mysterious life-principle which enters into all organized matter, is found in its highest and most perfect form in the animal economy, and among animals, first and pre-eminent in Man. My dear friends mark, learn and inwardly digest these fundamental points; and you will find every time you read, something new, some things you never understood before. As we are receiving instruction one of another I hope this small contribution may meet with approval.

Yours truly,

M. A. E. WATMOUGH.

—*In Woman's Exponent.*

SALT LAKE CITY AND THE MORMONS.

The situation of Salt Lake City is one of surpassing beauty. It lies on the eastern side of the valley, just leaning itself a little way upon the sloping bench of the Wasatch mountains, whose snowy sides and summits loom grandly in the background of the scene. Across the valley, a dozen miles away, stretches the parallel range of the Oquirrh Mountains, more green and less rugged than the nearer heights. Looking north and south, with the long reach of vision which the eye enjoys in this dry, transparent air, the two borders of mountain seem to nearly meet and frame the magnificent valley-picture in. Standing on one of the overlooking hills, with the beautiful city at your feet, the mountains behind and before, the green, smooth plain between them, the River Jordan winding through it like a silver thread, from Utah Lake to Great Salt Lake—both lakes within the sweep of landscape which the eye takes in—if this earth affords a fairer, more glorious panorama, to be scanned in a single view, I hope I may be permitted to see it before I die, but I do not expect that surprising delight.

Whether consciously or not, the City of the Saints was laid out to be beautiful. In its earlier days the wide, infrequent streets, enclosing large squares or blocks, must have given a straggling appearance to the town; but now that it is becoming compactly built, with abundant trees to line the streets and shade the house grounds and the gardens, its look to the visitor is most inviting. The little brook-like streams of water which flow, and most times with a gurgling current, down either side of every street, contributing a rivulet for irrigation to every door-yard, add very much to the comfortable, attractive aspect of the city.

Within the last three years, especially, the city has been much improved as well as enlarged. * * The business structures on its principal streets have assumed more style, gas lighting has been introduced, street railways established, and the town has been vivified and modernized in a rapid way. The Mormons accomplished wonders in their creation of a city here, and in their whole settlement of this remote wilderness, when the circumstances of their migration to it are considered. * * *

Although considerably in the minority, yet the Gentiles feel secure in their strength of numbers, independent, and more aggressive, I think, in their general disposition towards the Mormons than is at all just or reasonable. * * There is no sufficient excuse for the sort of hectoring insolence which seems to characterize the attitude of a majority of them toward the Mormons—or, rather, toward the Mormon leaders. Universally, I think, the testimony of the Gentiles who are at all just or reasonable, is to the effect that the Mormons at large—the commonality, that is, of Brigham Young's Zion—are a sincere, simple-minded, honest, amiable people. They seem to be hospitable as a rule, kindly disposed toward all men, pious in their way, and not at all aggressively intolerant. It is toward the heads of the church—the hierarchy * * the presidents, the elders, the apostles, the bishops and the priests—that

the bitterness of Gentile animosity is aimed. Against these, all and singular, from "President Young" down, the feeling is very strong. * * * I do not relish the hectoring and insulting way in which the Gentiles of the Territory, or many of them, with * * their organ, and most of the Federal judges and officials for their backers, keep up a brewing of bad blood between themselves and their Mormon neighbors. I should respect them more if they held the safe ground which they now occupy with more dignity and less aggressiveness.—*Buffalo Express, June* 28.

ACQUIRING AND IMPARTING KNOWLEDGE.

"How can we attain to knowledge?" is the question that is asked by the millions. In order to meet our anticipations or expectations, we must consider economy in all its bearings—economy of time, economy of labor, economy of material, economy of dress, economy of outward and inward resources; all will add more or less to our acquisitions.

Time is the great ocean that spreads beyond our conception, and it is only known by man while his earthly existence lasts, and short is his duration. The brain is the compass, as man travels the great ocean of life; and thinking is the main key to unlock the storehouse of knowledge. Knowledge is power, and having power sufficient, we could live eternally: but in the great wisdom of God, He has decreed that we should be limited in this power, by certain fixed laws, otherwise, we would thwart His purposes. We were deprived of the knowledge we possessed in our first estate when we came into the second; but we are privileged to acquire knowledge by application and observation, through the faculties of the brain—the intuitive faculties which God has given us as tools or means by which we can attain to knowledge, and live eternally. The mind commenced its expansion, as the body expands, from its infancy, yet there are children whom nature has denied abilities. We can only pity their condition. No teacher need expect to succeed in such instances. Physicians are not supposed to supply brains in an empty skull, much less a tutor. Still there are resources to an almost entirely inactive brain, and encouragement is the great whetstone that will brighten and give new life to a brain that would otherwise sleep the sleep of years. But neglected or abused, like a hidden bullet in a wound, it heals up and becomes calloused over, and wonted to its destined fate. In such a case, let the tutor probe the wound and give the stolid portion of the mind a chance for an exit. Then to the remaining skeleton apply restoratives. Show it how to climb the smooth or rugged cliff, and not to say "There is the lesson, learn it!" with emphasis to every word, leaving the child with an idea of an impossibility. Remove the doubt, and explain that only little is required at first, that large oaks grow from small acorns, little drops make the ocean, and seconds of time eternities. Teach the child "love" in its first lessons; to love home and its surroundings and everything good. Hence the necessity of making every home pleasant and endearing, with its flowers and pleasant words which are sunshine to the heart, with music to soften, to modify, and arouse in the mind a love for the beautiful.

The feelings of a child shrink from cold hearts and harsh words, but will cling to a person whose words are uttered in gentleness; and music will act as magic on the youthful mind, causing the clouds to flee and sunshine to appear in their hearts. Then why not cultivate heaven at home? Gentle words cost nothing, but harshness has made many a disconsolate and hopeless heart and deserted home.

Build the proper foundation in the youthful mind. Seed sown on good ground will take root.

As the child develops, still let it be taught love in the school room; make sufficent attractions there by supplying the pre-requisites. Let its dinner be properly arranged and tastily suited to

its appetite. Let the books be neat, and wisely selected to suit the classes, without a lack; and the school-room supplied with proper seats and desks, and all apparatus needful. Above all let the teacher be one who has at heart the interest of your child, and whose countenance glows with intelligence. Let her salary be such that it will be ample stimulous for her to devote her entire time and thought to the culture of the charge placed under her care, that she may have time to make each child a study and be able to think for her pupils, to economize their time and set forth their time and set forth their lessons in a way to be acquired with the least possible exertion, by the shortest methods; simplifying and reducing them to the capacity of each. So that they are enabled to discover beauties as they solve the once mysterious lesson. If you observe that a lesson is beyond the present grasp of a child's mind, never let it know it is because of a lack of capacity, but tell it that you have given too long a lesson, or recommend a change of studies for the present. Should a feeling of discouragement seize you after constant attempts and continued exertions, let not the child be made aware of it. When the feeling of love is aroused, and the heart is interested, then application to study is a pleasure, and the work is half-accomplished; the whetstone of encouragement should be applied daily. Let it be seen that you approve of everything that will admit of approval; encouragement is what hope feeds on, and if there is no hope for success, what is there to prompt one to action?

Let teachers and guardians give due consideration to these facts; for oftentimes the most speedy and satisfactory results are effected by gentle words. And in order to have your words effective and your teachings beneficial, it is an all-important item to have the love and respect of your students. Let teachers and guardians respect themselves by respecting their callings and never abuse the confidence and trust that is placed in them. Treat the feelings of students with due respect. You may whittle the wood, and pound the lead, but do not stamp upon the mind and heart of mortals—these are their treasures. The training of the mind is the most delicate work allotted to mankind. Do not then, trust such training to unskillful hands, any more than you would trust the doctoring of your eyes to a butcher. The great final result rests principally in the beginning, good castles are not built on poor foundations; how very important then, that there should be a proper commencement.

"I'll Try."

in Woman's Exponent.

UTAH NEWS.

We take the following from the *Deseret News*:—

Yesterday morning (July 12) Elder Harvey H. Cluff arrived in this city from the Sandwich Islands, where he had been on a mission for the last four years and seven months. He was twelve days on the journey home, including one day while he lay over at San Francisco.

The rolling stock for the line of railroad which it is proposed to build from this City westward to Stockton and thence southward to Iron City, Iron County, has been secured, and it is probable that negotiations for all the balance of the material, including iron, are completed by this time. This railroad enterprise is the same as was mentioned some time since, as being very extensive in its character.

In the District Court yesterday, (July 14) in the case of C. C. Clements vs. Robert Campell, City Recorder, on application for a mandamus to compel latter to allow the affiant to investigate and take abstracts and copies from the City account books under the defendant's care, the request of the applicant

was granted and the case will be appealed to the Supreme Court of the Territory. In the cases of the City Treasurer and the Assessor and Collector, decision was reserved by the Court, there being some features in them which differed from those of the Recorder's case.

Yesterday (July 14) we published a petition of the residents of the 11th Ward, to the Secretary of War, setting forth that they were being deprived of their water privileges by the Camp Douglas post, and asking that the military authorities here be directed to refrain from taking the water belonging by right to the petitioners. * * * Many things appear to be done on the ground of prejudice, which leads some people to act as though "the 'Mormons' have no rights that should be respected." The question at issue, however, is not one in which "Mormons" alone are interested, as the non-Mormon residents of the 11th Ward are equally as much concerned as their neighbors. None of the people are so interested in the farming, gardening, artificial lakes, groves of trees, &c., of the military post as to be willing to sit down supinely and see their orchards and gardens surrounding their dwellings drying and parching up for want of the water to which they are entitled, and which is used for those camp improvements; not by any means. If the citizens do not obtain redress from the quarter to which they now appeal, and which was only done after the camp authorities had been incessantly, diligently, but vainly importuned, they have the right to exhaust every means of redress within their reach, for the right of petition by the people shall not be denied. As set forth in the petition the 11th Ward has been settled and inhabited for a period of over twenty years, long before the military post of Camp Douglas existed, and therefore the settlers of that part have the best legal right to the waters of Red Butte, from which they made a ditch of several miles in length and at great expense of time and means. Their water rights to that stream are not only ahead of those of any military post that might be established between them and the source of their water supply, but also of those of civilians, settlers who may locate upon intervening lands, and no person, civil or military, has any more legal right to take from them the water privileges that belong to them than they have to enter their houses and carry away their goods and chattels. The petition of the people of the 11th Ward indicates great moderation and much generosity, in that they manifest therein a willingness that the Camp should have the privilege of using all the water from their ditch necessary for all strictly garrison purposes, provided that all waste water be returned again to the ditch. Now the petition sets forth that not only is the water from the ditch of the 11th Ward people used at Camp for cultivating large quantities of trees, tracts of land, making artificial lakes, &c., but that the waste water, over what is actually used for those purposes, is allowed to run upon the "desert" prairie, instead of being returned to the ditch that it might be used by those to whom the whole legally belongs. This seems to indicate a lack of humane feeling, an absence of manly consideration for the interest of others, that is well nigh incredible; in fact it looks a good deal like "adding insult to injury," and certainly would not be tolerated a week by a less patient people. There is a great question involved in this matter, in that its settlement will show whether a portion of the military can with impunity not only prevent the further settlement and cultivation of lands by monopolizing the water privileges, the only means of cultivating some portions of the public domain, but also whether, by the same process, people can be reduced to the apparent necessity of abandoning their homes and the lands they have already redeemed from sterility.

At a meeting of citizens of Salt Lake City, held on Monday, July 13, 1874, the following gentlemen were appointed as the People's Territorial Central Committee:—John Sharp, D. O. Calder, John R. Winder, A. M. Musser, J. P. Freeze, John T. Caine, Feramorz Little, J. M. Benedict, E. F. Sheets, A. M. Cannon, George Crismon, Theodore McKean. The committee elected John Sharp, Chairman, Theodore McKean, Secretary, A. M. Musser, Corresponding Secretary. The following are from the minutes of the meeting of the

committee,—"Headquarters People's Territorial Central Committee: At a meeting of the committee held this day, July 15, 1874, the following letter of resignation was received and the resignation accepted—'Salt Lake City, July 14, 1874.—*Hon. John Sharp, Chairman Central Committee:* Sir—I respectfully decline the nomination as Justice of the Peace for the 3rd Precinct at the ensuing election, and request that you withdraw my name from the People's Ticket. Respectfully, JETER CLINTON.

On motion the name of A. H. Raleigh was substituted as nominee for Justice of the Peace for the 3rd precinct and his name ordered to be placed on the People's Ticket.'"

A combination of tailors have commenced business, under the auspices of the United Order, in the upper part of the Old Constitution Buildings. The objects of the Association are such as to entitle it to the support and patronage of the community.

Yesterday afternoon we had the painful duty of recording the death of the much-esteemed and lamented citizen, Elder Thomas Williams. Last evening an inquest was held on the body by Coroner George J. Taylor, the following being the verdict of the jury after hearing the evidence:—"Territory of Utah, County of Salt Lake. An inquisition holden in the Fourth Precinct of Salt Lake City, at the residence of Thomas Williams, at 4 o'clock, p.m., July 17, A. D. 1874, upon the body of Thomas Williams, there lying dead, before George J. Taylor, Coroner of said county, by the jurors whose names are hereto subscribed. The said jurors upon their oaths do say that he died from the effects of the bursting of a blood vessel. In testimony whereof they have hereto set their hands the day and year above written.

ALEXANDER MCRAE,
ISAAC GROO,
HENRY GROW.

GEO. J. TAYLOR, Coroner."

We understand that Elder John Clark, lately returned from a mission to Europe, fills the position of Treasurer of Z. C. M. I., vacated by the demise of the late respected Elder Thomas Williams.

At a meeting of the People's Territorial Central Committee, held last evening, the name of Miss M. E. Cook was withdrawn from the People's Ticket as candidate for the office of County Superintendent of Common Schools, and the name of O. H. Riggs substituted for it, it having been objected that Miss Cook was ineligible, under the law.

We take the following from the *Salt Lake Herald:*—

Alderman Pyper is fast recovering from the effects of the injuries received a few days since, by being thrown from his buggy. He is very weak yet, but yesterday he was walking about town.

A large number of people visited the horticultual exhibition yesterday (July 17th) and all expressed themselves as being surprised and delighted—surprised that the horticulturists of this city could get up such a fair, and delighted to see the fine display of floral and fruit gems on exhibition. At the close of the fair a committee of ladies selected the handsomest gentleman in the hall to whom was presented a beautiful bouquet. The fortunate young man for whom nature has done so much in the way of showering upon him beauty is Mr. E. T. Woolley, but being handsome he should not be lifted up by pride. To Miss Sarah Ann Walker, daughter to Mr. D. F. Walker, was awarded the elegant basket of flowers as a prize for calling the names of the greatest number of flowers on exhibition. The young lady gave the names of eighty-one varieties. The fair was the first of the kind ever held in this city, and although it was not patronized as extensively as desired, yet for an initial exhibition it was very successful. Every day it continued there was increased interest in it manifested by the public.